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Biography.

LIFE OF THE REV. WILLIAM TENNENT.

(Continued from page 7.)

THE writer of these memoirs was greatly interested by these uncommon events; and, on a favourable occasion, earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but, being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described.

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought,—Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs, of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my

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conductor, and requested leave to join the happy throng. On which he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword thro' my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days, during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble, gave me such a shock, that I fainted repeatedly." He added, "Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing, which did not, in some measure, relate to it, could command my serious attention."*

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* The author has been particularly solicitous to obtain every confirmation of this extraordinary event in the life of Mr. Tennent. He, accordingly, wrote to every person he could think of, likely to have conversed with Mr. T. on the subject. He received several answers; but the following letter from the worthy successor of Mr. T. in the pastoral charge of his church, will answer for the author's purpose.

"Monmouth, N. J. December 10, 1805.

"DEAR SIR,

"Agreeably to your request, I now send you in writing the remarkable account, which I sometime since gave you verbally, respecting your good friend, my worthy predecessor, the late Rev. William Tennent, of this place. In a very free and feeling conversation on religion, and on the future rest and blessedness of the people of God, (while travelling together from Monmouth to Princeton) I mentioned to Mr. Tennent that I should be highly gratified in hearing, from his own mouth, an account of the *trance* which he was said to have been in, unless the relation would be disagreeable to himself. After a short silence, he proceeded, saying, that he had been sick with a fever; that the fever increased, and he by degrees sunk under it. After some time (as his friends informed him) he died, or appeared to die, in the same manner as persons usually do; that in laying him out, one happened to draw his hand under the left arm, and perceived a small tremour in the flesh; that he was laid out, and was cold and stiff. The time for his funeral was appointed and the people collected; but a young doctor, his particular friend, pleaded with great earnestness that he might not then be buried, as the tremour under the arm continued; that his brother, Gilbert, became impatient with the young gentleman, and said to him, '*What! a man not dead who is cold and stiff as a stake!*' The importunate young friend, however, prevailed; another day was appointed for the burial, and the people separated. During this interval many means were made use of to discover, if possible, some symptoms

It is not surprising, that after so affecting an account, strong solicitude should have been felt for further information as to the words, or at least the subjects of praise and adoration, which Mr. Tennent had heard. But when he was requested to communicate these, he gave a decided negative, adding, "You will know them, with many other particulars, hereafter, as you will find the whole among my papers;" alluding to his

toms of life, but none appeared excepting the tremour. The doctor never left him for three nights and three days. The people again met to bury him, but could not even then obtain the consent of his friend, who pleaded for one hour more; and when that was gone, he pleaded for half an hour, and then for a quarter of an hour; when, just at the close of this period, on which hung his last hope, Mr. Tennent opened his eyes. They then pried open his mouth, which was stiff, so as to get a quill into it, through which some liquid was conveyed into the stomach, and he by degrees recovered.

"This account, as intimated before, Mr. Tennent said he had received from his friends. I said to him, 'Sir, you seem to be one indeed raised from the dead, and may tell us what it is to die, and what you were sensible of while in that state.' He replied in the following words: 'As to *dying*—I found my fever increase, and I became weaker and weaker, until, *all at once*, I found myself in heaven, as I thought. I saw no shape as to the Deity, *but glory all unutterable*.' Here he paused, as tho' unable to find words to express his views, let his bridle fall, and lifting up his hands, proceeded, 'I can say, as St. Paul did, I heard and I saw things all unutterable! I saw a great multitude before this glory, apparently in the height of bliss, singing most melodiously. I was transported with my own situation, viewing all my troubles ended, and my rest and glory begun, and was about to join the great and happy multitude, when one came to me, looked me full in the face, laid his hand upon my shoulder, and said, 'You must go back.' These words went through me; nothing could have shocked me more; I cried out, Lord, must I go back! With this shock I opened my eyes in this world. When I saw I was in the world, I fainted, then came to, and fainted for several times, as one probably would naturally have done in so weak a situation.'

"Mr. Tennent further informed me, that he had so entirely lost the recollection of his past life, and the benefit of his former studies, that he could neither understand what was spoken to him, nor write, nor read his own name. That he had to begin all anew, and did not recollect that he had ever read before, until he had again learned his letters, and was able to pronounce the monosyllables, such as *thee* and *thou*. But, that as his strength returned, which was very slowly, his memory also returned. Yet, notwithstanding the extreme feebleness of his situation, his recollection of what he saw and heard while in heaven, as he supposed, and the sense of divine things, which he there obtained, continued all the time in their full strength, so that he was continually in something like an ecstasy of mind. 'And,' said he, 'for three years the sense of divine things continued so great, and every thing else appeared so completely vain, when compared to heaven, that could I have had the world for stooping down for it, I believe I should not have thought of doing it.' "

his intention of leaving the writer hereof his executor, which precluded any further solicitation.*

The pious and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask, whether it be contrary to revealed truth, or to reason, to believe, that in every age of the world instances like that which is here recorded, have occurred, to furnish *living testimony* of the reality of the invisible world, and of the infinite importance of eternal concerns?

As soon as circumstances would permit, Mr. Tennent was licensed, and began to preach the everlasting gospel with great zeal and success. The death of his brother John,† who had been some time settled as minister of the Presbyterian church at Freehold, in the county of Monmouth, New Jersey, left that congregation in a destitute state. They had experienced so much spiritual benefit from the indefatigable labours, and pious zeal of this able minister of Jesus Christ, that they soon turned their attention to his brother, who was received on trial, and after one year, was found to be no unworthy successor to so excellent a predecessor. In October, 1733, Mr. Tennent was regularly ordained their pastor, and continued so through the whole of a pretty long life; one of the best proofs of ministerial fidelity.

Although his salary was small, (it is thought under 100*l*.) yet the glebe belonging to the church was an excellent plantation,

* It was so ordered, in the course of Divine Providence, that the writer was sorely disappointed in his expectation of obtaining the papers here alluded to. Such, however, was the will of Heaven! Mr. Tennent's death happened during the revolutionary war, when the enemy separated the writer from him, so as to render it impracticable to attend him on a dying bed; and before it was possible to get to his house after his death, (the writer being with the American army at the Valley-Forge) his son came from Charleston, and took his mother, and his father's papers and property, and returned to Carolina. About 50 miles from Charleston, the son was suddenly taken sick, and died among entire strangers; and never since, though the writer was also left executor to the son, could any trace of the father's papers be discovered by him.

† The following entry in the records of the church at Freehold, shows the opinion of that church with regard to Mr. John Tennent's usefulness.

"Lord's day, April 23d, 1732. The Reverend and dear Mr. John Tennent departed this life between eight and nine o'clock this morning. A mournful providence, and cause of great humiliation to this poor congregation, to be bereaved in the flower of youth, of the most laborious, successful, well qualified, pious pastor this age afforded, though but a youth of 25 years, 5 months and 11 days of age."

tation, on which he lived, and which, with care and good farming, was capable of maintaining a family with comfort. But his inattention to the things of this world was so great, that he left the management of his temporal concerns wholly to a faithful servant, in whom he placed great confidence. After a short time he found his worldly affairs were becoming embarrassed. His steward reported to him that he was in debt to the merchant between 20*l.* and 30*l.* and he knew of no means of payment, as the crops had fallen short. Mr. Tennent mentioned this to an intimate friend, a merchant of New York, who was on a visit at his house. His friend told him, that this mode of life would not do, that he must get a wife, to attend to his temporal affairs, and to comfort his leisure hours by conjugal endearments. He smiled at the idea, and assured him, it never could be the case, unless some friend would provide one for him, for he knew not how to go about it. His friend told him he was ready to undertake the business ; that he had a sister-in-law, an excellent woman, of great piety, a widow, of his own age, and one peculiarly suited in all respects to his character and circumstances. In short, that she was every thing he ought to look for ; and if he would go with him to New York the next day, he would settle the negociation for him. To this he soon assented. The next evening found him in that city, and before noon, the day after, he was introduced to Mrs. Noble. He was much pleased with her appearance ; and, when left alone with her, abruptly told her, that he supposed her brother had informed her of his errand ; that neither his time nor inclination would suffer him to use much ceremony ; but that if she approved the measure he would attend his charge on the next Sabbath, and return on Monday, be married and immediately take her home. The lady, with some hesitation and difficulty, at last consented, being convinced that his situation and circumstances rendered it proper. Thus, in one week, she found herself mistress of his house. She proved a most invaluable treasure to him, more than answering every thing said of her by an affectionate brother. She took the care of his temporal concerns upon her, extricated him from debt, and, by a happy union of prudence and economy, so managed all his worldly business, that in a few years his circumstances became easy and comfortable. In a word, in her was literally fulfilled the declaration of Solomon, that "a virtuous woman is a crown to her husband, and that her price is far above rubies." Besides several children who died in infancy, he had by her three sons, who attained the age of manhood ; John, who studied physic, and died in the West-Indies when about thirty three years of age ; William, a man of superior character, and minister of
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the Independent church in Charleston, South Carolina, who died the latter end of September or beginning of October, A. D. 1777, about thirty-seven years old; and Gilbert, who also practised physic, and died at Freehold before his father, aged twenty-eight years. Few parents could boast three sons of a more manly or handsome appearance; and the father gave them the most liberal education that the country could afford.

Mr. Tennent's inattention to earthly things continued till his eldest son was about three years old, when he led him out into the fields on a Lord's day after public worship. The design of the walk was for religious meditation. As he went along, accidentally casting his eye on the child, a thought suddenly struck him, and he asked himself this question: "Should God in his providence take me hence, what would become of this child and its mother, for whom I have never taken any personal care to make provision? How can I answer this negligence to God and to them?" The impropriety of his inattention to the relative duties of life, which God had called him to; and the consideration of the sacred declaration, "that he who does not provide for his own household, has denied the faith, and is worse than an infidel," had such an impressive effect on his mind, that it almost deprived him of his senses. He saw his conduct, which before he thought arose entirely from a deep sense of divine things, in a point of light in which he never before had viewed it. He immediately attempted to return home, but so great was his distress, that it was with difficulty he could get along; till, all at once, he was relieved by as suddenly recurring to that text of Scripture, which came into his mind with extraordinary force, "But unto the tribe of Levi, Moses gave not any inheritance, the Lord God of Israel was their inheritance." Such, however, was the effect of this unexpected scene on Mr. Tennent's mind and judgment, that ever afterwards he prudently attended to the temporal business of life, still, however, in perfect subordination to the great things of eternity, and became fully convinced that God was to be faithfully served, as well by discharging relative duties in his love and fear, as by the more immediate acts of devotion. He clearly perceived, that every duty had its proper time and place, as well as motive; that we had a right, and were called of God, to eat and drink, and to be properly clothed; and of course that care should be taken to procure those things, provided that all be done to the glory of God. In the duties of a gospel minister, however, especially as they related to his pastoral charge, he still engaged with the utmost zeal and faithfulness; and was esteemed by all ranks and degrees, as far as his labours

bours extended, as a fervent, useful, and successful preacher of the gospel.

His judgment of mankind was such, as to give him a marked superiority, in this respect, over his contemporaries, and greatly aided him in his ministerial functions. He was scarcely ever mistaken in the character of a man with whom he conversed, though it was but for a few hours. He had an independent mind, which was seldom satisfied on important subjects without the best evidence that was to be had. His manner was remarkably impressive; and his sermons, although seldom polished, were generally delivered with such indescribable power, that he was truly an able and successful minister of the New Testament. He could say things from the pulpit, which, if said by almost any other man, would have been thought a violation of propriety. But by him they were delivered in a manner so peculiar to himself, and so extremely impressive, that they seldom failed to please and to instruct. As an instance of this, the following anecdote is given, of the truth of which the writer was a witness.

Mr. Tennent was passing through a town in the state of New Jersey, in which he was a stranger, and had never preached, and stopping at a friend's house to dine, was informed, that it was a day of fasting and prayer in the congregation, on account of a very remarkable and severe drought, which threatened the most dangerous consequences to the fruits of the earth. His friend had just returned from church, and the intermission was but half an hour. Mr. Tennent was requested to preach, and with great difficulty consented, as he wished to proceed on his journey. At church the people were surprised to see a preacher, wholly unknown to them, and entirely unexpected, ascend the pulpit. His whole appearance, being in a travelling dress, covered with dust, wearing an old fashioned large wig, discoloured like his clothes, and a long meagre visage, engaged their attention, and excited their curiosity. On his rising up, instead of beginning to pray, as was the usual practice, he looked around the congregation, with a piercing eye and earnest attention, and after a minute's profound silence, he addressed them with great solemnity in the following words: "My beloved brethren! I am told you have come here to-day to fast and pray; a very good work indeed, provided you have come with a sincere desire to glorify God thereby. But if your design is merely to comply with a customary practice, or with the wish of your church officers, you are guilty of the greatest folly imaginable, as you had much better have staid at home, and earned your three shillings and six pence.* But if your minds

* At that time, the stated price for a day's labour.

minds are indeed impressed with the solemnity of the occasion, and you are really desirous of humbling yourselves before Almighty God, your heavenly Father, come, join with me, and let us pray." This had an effect so uncommon and extraordinary on the congregation, that the utmost seriousness was universally manifested. The prayer and the sermon added greatly to the impressions already made, and tended to rouse the attention, influence the mind, command the affections, and increase the temper, which had been so happily produced. Many had reason to bless God for this unexpected visit, and to reckon this day one of the happiest of their lives.*

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* The writer, having requested of the present Rev. Dr. William M. Tennent a written account of an anecdote relative to his uncle, which he had once heard him repeat verbally, received in reply the following letter:

"Abington, Jan. 11th, 1806.

"SIR,

"The anecdote of my venerable relative, the Rev. William Tennent, of Freehold, which you wished me to send to you, is as follows:

"During the great revival of religion, which took place under the ministry of Mr. Whitefield, and others distinguished for their piety and zeal at that period, Mr. Tennent was laboriously active, and much engaged to help forward the work; in the performance of which he met with strong and powerful temptations. The following is related, as received, in substance, from his own lips, and may be considered as extraordinary and singularly striking.

"On the evening preceding public worship, which was to be attended the next day, he selected a subject for the discourse which was to be delivered, and made some progress in his preparations. In the morning, he resumed the same subject, with an intention to extend his thoughts further on it, but was presently assaulted with a temptation that the Bible, which he then held in his hand, was not of divine authority, but the invention of man. He instantly endeavoured to repel the temptation by prayer, but his endeavours proved unavailing. The temptation continued, and fastened upon him with greater strength, as the time advanced for public service. He lost all the thoughts, which he had on his subject the preceding evening. He tried other subjects, but could get nothing for the people. The whole book of God, under that distressing state of mind, was a sealed book to him; and to add to his affliction, he was, to use his own words, "*shut up in prayer.*" A cloud, dark as that of Egypt, oppressed his mind.

"Thus agonized in spirit, he proceeded to the church, where he found a large congregation assembled, and waiting to hear the word: and then it was, he observed, that he was more deeply distressed than ever, and especially for the dishonour, which he feared would fall upon religion, through him, that day. He resolved, however, to attempt the service. He introduced it by singing a psalm, during which time his agitations were increased to the highest degree. When the moment for prayer commenced, he arose, as one in the most perilous and painful situation, and with arms extended to the heavens, began with this outcry, '*Lord, have mercy upon me!*' Upon the utterance of this petition he was heard; the thick cloud instantly broke away, and an unspeakably

While on this subject, we may introduce another anecdote of this wonderful man, to show the dealings of God with him, and the deep contemplations of his mind. He was attending the duties of the Lord's day in his own congregation as usual, where the custom was to have morning and evening service, with only a half hour's intermission to relieve the attention. He had preached in the morning, and in the intermission had walked into the woods for meditation, the weather being warm. He was reflecting on the infinite wisdom of God, as manifested in all his works, and particularly in the wonderful method of salvation, through the death and sufferings of his beloved Son. This subject suddenly opened on his mind with such a flood of light, that his views of the glory, and the infinite majesty of Jehovah, were so inexpressibly great, as entirely to overwhelm him, and he fell, almost lifeless, to the ground. When he had revived a little, all he could do was to raise a fervent prayer, that God would withdraw himself from him, or that he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm, and seemed to be overcome with astonishment, that a creature so unworthy and insufficient, had ever dared to attempt the instruction of his fellow-men in the nature and attributes of so glorious a Being. Overstaying his usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of informing them of the cause. They raised him up, and after some time brought him to the church, and supported him to the pulpit, which he ascended on his hands and knees, to the no small astonishment of the congregation. He remained silent a considerable time, earnestly supplicating Almighty God (as he told the writer) to hide himself from him, that he might be enabled to address his people, who were by this time lost in wonder to know what had produced this uncommon event. His prayers were heard, and he became able to

bly joyful light shone in upon his soul, so that his spirit seemed to be caught up to the heavens, and he felt as though he saw God, as Moses did on the mount, face to face, and was carried forth to him, with an enlargement greater than he had ever before experienced, and on every page of the Scriptures saw his divinity inscribed in brightest colours. The result was a deep solemnity on the face of the whole congregation, and the house at the end of the prayer was a *Bochim*. He gave them the subject of his evening meditations, which was brought to his full remembrance, with an overflowing abundance of other weighty and solemn matter. The Lord blessed the discourse, so that it proved the happy means of the conversion of about thirty persons. This day he spoke of, ever afterwards, as his harvest day.

"I am yours with esteem,

"WILLIAM M. TENNENT."

to stand up, by holding the desk. He now began the most affecting and pathetic address, that the congregation had ever received from him. He gave a surprising account of the views he had, of the infinite wisdom of God, and greatly deplored his own incapacity to speak to them concerning a Being so infinitely glorious beyond all his powers of description. He attempted to show something of what had been discovered to him of the astonishing wisdom of Jehovah, of which it was impossible for human nature to form adequate conceptions. He then broke out into so fervent and expressive a prayer, as greatly to surprise the congregation, and draw tears from every eye. A sermon followed, that continued the solemn scene, and made very lasting impressions on all the hearers.

The great increase of communicants in his church was a good evidence of his pastoral care and powerful preaching, as it exceeded that of most churches in the synod. But his labours were not confined to the pulpit. He was indefatigable in his endeavours to communicate in private families a savour of the knowledge of spiritual and divine things. In his parochial visits he used regularly to go through his congregation in order, so as to carry the unsearchable riches of Christ to every house. He earnestly pressed it on the conscience of parents to instruct their children at home by plain and easy questions, so as gradually to expand their young minds, and prepare them for the reception of the more practical doctrines of the gospel. In this, Mr. Tennent has presented an excellent example to his brethren in the ministry; for certain it is, that more good may be done in a congregation, by this domestic mode of instruction, than any one can imagine, who has not made the trial. Children and servants are in this way prepared for the teachings of the sanctuary, and to reap the full benefit of the word publicly preached. He made it a practice in all these visits to enforce practical religion on all, high and low, rich and poor, young and old, master and servant. To this he was particularly attentive, it being a favourite observation with him, "that he loved a religion that a man could live by."

Mr. Tennent was remarkably distinguished for a pointed attention to the particular circumstances and situation of the afflicted, either in body or mind, and would visit them with as much care and attention as a physician, and frequently indeed proved an able one, to both soul and body. But his greatest talent was that of a peace-maker, which he possessed in so eminent a degree, that probably none have exceeded, and very few have equalled him in it. He was sent for, far and near, to settle disputes, and heal difficulties, which arose in congregations; and, happily for those concerned, he was generally

generally successful. Indeed, he seldom would relinquish his object till he had accomplished it.

(To be continued.)



For the Massachusetts M. Magazine.

THE CHARACTER OF NOAH.

AS we are more deeply and advantageously impressed with what we see, than hear; as we prefer perception by the eye to the ear, actual sight to mere report; so we are impressed with example rather than precept. By the lives of good men, who conduct answerably to their obligations, we at once ascertain the end of the divine precepts. We see their hearts.

Amid the patriarchs, prophets, apostles, and primitive saints, there are but few, if any, religious characters more worthy of imitation than Noah. He is registered by the Spirit of inspiration, not only among the first three, but at the head of the list. Where characters of the most influence at the court of heaven are distinctly named, Noah, Daniel and Job, is the inspired arrangement. To present the portrait of this excellent patriarch, shall then be the employment of this paper.

The patriarch, who manifestly excels in several religious attitudes, was a man of strong, unwavering faith. Agreeably to the apostle's definition, his faith was the substance of things hoped for, and the evidence of things not seen. He deservedly obtained a good report; for being warned of God of things, which were future, relative to the flood, and the destruction of the world, he prepared an ark for the salvation of his house. Previously to this, there had been no intimation of man's approaching ruin by the deluge. Adam, the parent of the human race, had but just before made his exit, and was scarcely cold in the grave, when God unexpectedly informed Noah that it was his determination to drown the world. How surprising the information! For it was natural, at that early period of time, to expect, that the author of man would increate his species and supply the waiting continents and destitute islands with inhabitants. With what surprise then did the patriarch hear God say: "I regret the creation of man, and I will destroy man, whom I have created, from the face of the earth; both man and beast, and creeping thing, and the fowls of the air. For it repenteth me that I have made them." Alas! how alarming the declaration! God saw with abhorrence the corrupted state of man, and said unto Noah, The end of all flesh is come. For the earth is filled with violence, and I will destroy the world and its inhabitants. Immediately upon God's making this awful declaration, he directs Noah to make

an ark, both for the salvation of his family and every sort of animals and birds. The command follows the declaration without the least intermediate space. Now attend to the conduct of the patriarch. Does he hesitate? Does he pause upon the ground of unbelief relative to the certainty of the predicted event? Does he delay long enough even to put the question, whether he is addressed by God, or is the subject of delusion and imposition? No. He did not hesitate an instant, whether to believe or disbelieve; whether to embrace or reject the instruction. He promptly and decidedly believed. He did not parley with any suggestion of infidelity, like the doubting disciples, while the evidence of Christ's resurrection stared them in the face; but he embraced the word of God as fast as God uttered it. Even while God was speaking he was full of the most unwavering faith. Hence it is said, "Thus did Noah: according to all that God commanded him, so did he." O what prompt and vigorous faith! He deserves to be registered in the front of the first three of excellent characters. For without delay he executed the divine command. By what avenue of the senses God had the most intelligible access to his mind at that early period, we are neither informed nor can we ascertain. But though we cannot comprehend the peculiar mode of divine communication, yet it is manifest that God, who made the eye and the ear and the other senses, can correctly convey his instructions to the human mind. He addressed the devout patriarch in an intelligible manner: and the patriarch was the subject of correspondent perception, faith and practice. He displayed his faith by his works. His faith was the faith of operation, amid circumstances where millions perished in consequence of unbelief. A more bright and unrivalled example of faith and of the most vigorous and effectual faith was never presented by man.

Further, the patriarch was a man whose heart was peculiarly disengaged from the world. He loved God and disregarded the world in every attitude. Neither the riches, nor the honour, nor the enjoyment of the world directed his heart. We make this remark, because it was impossible for him to comply with the divine requisition while wedded to sublunary objects. It is easy to see, when he received his instructions from God relative to the ark, and unfolded them before the inhabitants of the earth, that the world in every form was hostile to his object. He could make no calculations in favour of his property. He saw that the magnitude of his undertaking would inevitably swallow up his interest. For he had no reason to expect that the inhabitants would contribute any share of their property to defray the expense of the ark. He had no reason to expect their friendly concurrence with any measure. For they despised him for believing the hateful doctrine of the flood: and when he presented his draught of the huge vessel of five hundred feet

feet long with three decks ; and laid the extravagant keel and furnished the principal timbers, the vast concourse of people derided his folly and rent the air by a universal shout of contempt. They clapped their hands and made the earth tremble with the scornful stamping of their feet. That the world treated the patriarch with the most sovereign contempt for his singular undertaking is manifest from the triumphal abomination which existed at the time he received the instructions of God to build the ark ; from their refusing to repent during the hundred years while he was building it ; and from the sensual, stupid state of mind which they possessed, according to Christ's account when the fountains of the deep were broken up and the deluge commenced. It was, in fact, as natural for them to treat the patriarch with contempt and every species of ridicule, as it was to disregard the voice of God, and remain secure in the midst of danger. If they had believed the declaration of God relative to their danger, they would have trembled while beholding the ark at every progressive stage. Each stroke of the axe, the sledge and the hammer would have pierced and tormented the guilty, corroding conscience of the distressed world. But they neither regarded the divine threatening, nor saw the operations of Noah, except with contempt. No man, either before or since that period, except the man Christ Jesus, ever undertook so great and so unpopular a work, and one which, in the view of men, was so needless and ridiculous. For previously to that event, no experiment had been made of such a monstrous ship, which the patriarch expected would be launched by the flood. It is not probable that Noah ever approached the ark to inspect the business, and encourage the builders, which he employed at extravagant expense, without being treated with disrespect and reproach. O, how cutting the thought ! How many thousand times was he styled the foolish old man, who was under the influence of dreams and delusion ! What then except the noble and sublime consideration of religion, of being employed by the God of heaven could support his soul amid the strife and rage of tongues, or shield him against the darts and shafts of Satan and his malignant emissaries ? Even the children in the streets, we may presume, were in the habit of reproaching the patriarch in the most pointed and afflictive manner. He was the song of fools, if not of drunkards. He met with no encouragement in the progress of his vast undertaking, except devoutly from God and his own approving, faithful conscience. But this was sufficient to induce him, like Christ, to set his face like flint. He expected the flood. He knew that God would execute his displeasure, except the world repented of their evil deeds. His heart was so devoutly engaged after God, and so disengaged from the world, that he was able to remove every difficulty and surmount every obstacle.

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The world, with all its flatteries and frowns, with all its promises and threats, was unable to induce him to relinquish his object. For the command of God was his guide, and God was his rock of support and comfort.

Another excellent trait of character pertaining to the patriarch is uniform perseverance. If the ark could have been completed in the course of a year, or even in the course of twenty years, the object would appear differently. But a vessel of three hundred cubits or five hundred feet long, with a suitable breadth and height, containing proper apartments for a pair of each tribe of animals and birds, could not be built and furnished in a less period than was granted to the vicious inhabitants for reformation. But though the good man needed one hundred years to complete the grand design, yet he persevered. He did not begin and desist like other men from their work, who are destitute of persevering grace. The salvation of his family, and not only so, but the salvation of the race demanded and was marked with his unremitting exertion. Aside from his unceasing faithfulness, all flesh must have perished, without one survivor this side the flood to experience the benefit of the cross. Alas, if Noah had not been saved by the ark, there would have been no virgin for the mother of Jesus. This consideration affected his heart and excited his perseverance to the end. He viewed himself embarked in the cause of God, the glorious cause of endless salvation. Like Christ, therefore, his great antitype, it was not possible for him to desist from his enterprise. O, what an example of industry! He never ate the bread of idleness. Behold the man! He rose early every day during one hundred and twenty years to complete the ark. He had idle men to direct and oversee. He had scoffing men to manage, who were employed in building the vessel; and it is natural to suppose unfaithful, hostile men, who were willing to subject him to a leaky vessel upon an ocean without any margin. He therefore deemed it expedient to inspect every part of the work with a careful eye. In building the ark he contemplated no repair. How worthy of imitation the example of the patriarch. He was unremittingly faithful till he had completed the ark, collected the various kinds of animals, conducted his family into it, and realized the salvation of the Lord amid the sinking world!

Farther, the patriarch was the subject of sublime enjoyment during his attention to the ark, upon the principle of eminent piety, which anticipates the views of God's children at the great day, and in the heavenly state. We can easily suppose that some of his house, if destitute of religion, might rejoice at their own personal safety contrasted with the distress and destruction of the rest of the world. Self-love will produce joy of this dark, antinomian

antinomian complexion. Hence persons rejoice on shore in circumstances of safety, while contemplating the sad condition of others at sea in the midst of danger and ruin. In the same manner, and on the same selfish principle, some professors of religion rejoice, while in a delusive state of mind they contemplate their own safety contrasted with the endless destruction of other men. But who can rejoice like the righteous, while attending to the final destruction of the wicked, except with hearts peculiarly devout? Who, except those who are like God, and even now by anticipation realize the employment and enjoyment of immortality? And how was it possible for the patriarch to proceed so many years in preparing the ark; and go through the whole process of shipping thousands of animals, and his own family at the approach of the flood, and enjoy divine consolation, except on the principle of anticipation? For at the expiration of the 120 years, he not only expected a total contrast between the condition of his family and the rest of the world; but at the rising of the flood, before the least motion of the ark, the great contrast was realized. For thousands of persons, as long as they were able to wade or swim, came crying in the most doleful manner round the ark, and earnestly begging to be saved from speedy ruin. But all in vain. For Noah had no liberty to save one. He was commanded to be deaf and inexorable to the entreaties and cries of a perishing world. There was no room in the ark for another family nor person. He actually saw the first destruction of the world, with the same general tone of mind, with the same sublime considerations, which he and all the redeemed will perfectly experience at the second and final destruction, when the wicked will call to the rocks and mountains to fall upon them and protect them from God's wrath. O how distressing the view, when the flood rose above the vallies and began to overflow the meadows and fields, and to enter their habitations. How distressing the cries and shrieks of women and children, and even all classes of men! The world was full of horror. Some attempting to escape the watery grave by ascending the highest hills and mountains; others by ascending the tops of houses and trees and elevated towers; but all in vain! for the flood of God's wrath rose far above the summits of the highest mountains. Now how could Noah behold the wretched, deplorable state of the world, and hear the doleful cries of thousands; how could he move gently in the ark of salvation over a drowned world, and yet enjoy the most sublime consolation, except on the principle of realizing the views and exercises of the saints while sitting at the right hand of Christ at the great day? While we grant that he experienced in the ark the sublime enjoyment of religion, we must also grant that he had a foretaste of the pleasures

ures of immortality. Nothing short of the antepast of heaven could qualify him to enjoy the salvation of the ark. For under the perfect pilotage of Heaven it moved securely over the universal ocean, which had previously overwhelmed the world. He expected to see the earth again and to reach heaven.

We terminate our remarks by recollection. Noah was a man of strong faith. God spoke and he immediately perceived his voice and believed, in the most efficient manner. By being supremely engaged to honour God, he was peculiarly disengaged from the world. Compared with the glory of God in the great salvation, the world in its most inviting attitude was an object of indifference, or less than nothing and vanity. He was also a man of the most unremitting exertions in the cause of truth. He persevered to the end; and was so perfectly devoted to God, that he realized the antepast of heaven, amid the destruction of the world. It was his lot, while in the ark, to realize, by anticipation, the advantage of the final consummation of things. He was carried forward to the glory of the great day, and enjoyed it. His heart harmonized with the Judge of all the earth.

(To be continued.)

Religious Communications.

LETTERS TO THE YOUNG. No. I.

DEAR YOUTH,

WHEN I reflect on the shortness of life and the vast concerns of a future state, I cannot but wonder at the indifference and unconcern which generally prevail. The young often shelter themselves from the arrows of conviction behind the example of the aged and more considerate. But can you justify such conduct? Because others, older than yourselves, appear unconcerned about eternity and its interesting scenes, will you be so unwise as not to examine and act for yourselves? You must die for yourselves and go to judgment! and may not this solemn consideration fix your attention, at least for a short time, upon eternity and its momentous concerns? Will no age hear and be wise, when every thing around us points our attention to the objects of another world?

Will you not, dear youth, give me your attention for a few minutes, while I address you upon a serious subject? I mean the subject of religion. Could you be assured that my address

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is dictated by affection for your best interests, would you not prevail with yourselves to give it a serious, attentive and candid perusal? Not only your own peace here and hereafter depends upon your choice to hear Christ; but the prosperity of the church is in a very important sense connected with the same choice. How very desirable to every benevolent mind, then, must it be, that you early become the friends of God; and in this way ensure your everlasting happiness, while you are instrumental in promoting the Redeemer's cause in the world.

Reflect, my dear young friends, I entreat you, on the importance of your present situation. Consider yourselves as beings, who have just begun an existence, which will never have an end. And are you indeed such beings; creatures to exist to eternity in a state of inexpressible felicity, or no, according as you receive, or reject the Saviour? How great then is your importance in the universe? Immortal youth! I tremble to address you; I tremble at the dreadful consequences which must follow, if you reject the Saviour; I tremble, lest I say something not applicable to creatures of such vast consequence! When I consider what you are and what you will be in a future world, I feel my obligation to respect and love you. And will you not respect yourselves, and act agreeably to the dignity of your nature, and the importance of your present existence?

Will you spend the morning of your lives, your best days, unmindful of God and your duty; unmindful of Christ and his dying love; thoughtless of religion and the realities of eternity? You wish to be happy; this you hope and expect; you expect it too through the Saviour; you hope Christ will save you at last. But how do you treat your Saviour? Can you be so ungenerous as to refuse him the service of your youthful days, while at the same time you expect to be indebted to him for everlasting felicity? Could you find it in your heart to treat your neighbours, your friends, your parents, your kind benefactors in this manner? Should you not look with horror on the wretch who could requite the tenderest expressions of love with such conduct! But far more unreasonable and wicked is it for you, who are indulged with so many advantages to know your duty and interest; to slight the blessed Jesus, who has been at so much expense and pains to save you? Must you not be exceedingly wicked and hard hearted thus to neglect and turn away from our kind and most gracious Redeemer? If you are not saved by Christ, you will be lost forever; you will be miserable to eternity. But will you not be ashamed to slight and disobey that best of Beings, who alone can make you happy? O refuse not the offers of grace and forgiveness, which are made by Christ with so much tenderness and compassion. Be entreated not to continue thoughtless and unconcerned

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about a future state. Shut not your eyes against the danger which attends you. Danger surrounds you at every step. You are in danger of being led away by the levity and amusements of your fellow youth. You are in danger of an early death. You are in danger of dying in an unrenewed, unpardoned state. You are in danger, if you live, of growing up in impenitence and of perishing at last, with a most bitter and aggravated ruin. Danger lurks on every side of you, and keeps increasing, as your wickedness increases, and you draw near the grave. In such a state be not so unwise as to flatter yourselves with peace and security while you live upon the brink of eternal ruin.

Perhaps you seldom reflect on the important interests of another world. It is too likely the vanities and amusements of the world engross most of your time and attention ; while the service of Christ appears irksome and disagreeable to you. But alas ! what a heart does such conduct, such feelings, indicate ! Should you die with such a heart, you must be miserable ; heaven itself could afford you no satisfaction, for there holy beings only can find entertainment in the continual service and worship of Christ. So that if you remain with your present feelings, you must be miserable outcasts from the holy society of Christ and his friends ! O think of your situation before it is too late. Be entreated to ask yourselves such questions as these. Have I lived as a rational and accountable creature ought to live ? How have I treated the divine Redeemer, who died to save me ? Have I repented and become his friend, so that his service is my daily delight ? If not, what, alas, is my situation ? Exposed to death, exposed to endless misery ! Can I be so foolish as to neglect any longer my best interests ? What if others of my age appear to be thoughtless of futurity ? Because they rush heedlessly down the fatal precipice and lose their souls, shall I madly involve myself in the same ruin ? Be persuaded, dear youth, to consider your ways and turn to the Lord. You will find a happiness in religion, which you in vain seek for any where else. Religion will prepare you for a useful, contented life, a peaceful, hopeful death, and a glorious, happy immortality. Will you not be serious, religious and happy ? "Hearken unto me, O ye children ; for blessed are they that keep my ways."

AMATOR.

LETTER TO A FRIEND ON PERSEVERANCE.

PLEASING is the language of Scripture when it declares, that "God hath chosen the weak things of this world to confound

confound the wise ;” and let us duly consider the end thereof, viz. “that no flesh should glory.” Happy should I be, dear Sir, were it in my power to answer your question in a way, which might induce you to search the Scriptures, without prejudice, and turn your mind from opinions, which appear so absurd as those held to view.

1st. I must from Scripture suppose, the final perseverance unto glory of the believer is a *moral*, not a natural certainty ; and it is brought to pass by *moral*, not physical means and causes. The saint perseveres through the influence of Heaven, and the power and grace of his Saviour ; but this grace and assistance do not effect the thing without human concurrence. Jesus Christ does not perform the obedience of the gospel for us, but only animates and enables us to the performance of it ; making us strong in his grace, and causing us to abound in the work of the Lord ; and that title to life, which the believer receives in his justification, supposes a continuance in well doing, and cannot be otherwise than null and void without it. “For no man, having put his hand to the plough, and looking back, is fit for the kingdom of God.” Although the saints have the most joyful and glorious assurance of their perseverance and victory in righteousness and salvation, yet it is such an assurance as supposes their own active endeavours and constant efforts. It is such an assurance as requires daily and fervent prayer for grace and strength to this end, and which is consistent with the terrible threatening of final perdition in case of apostasy, and with exhortations, motives, and various encouragements to constancy in well doing.

The saint shall not fall, so as finally to perish, because through *Christ* strengthening him, *he shall do all things required of him* ; not “being slothful in business, but fervent in spirit, serving the Lord.” In this way, I think, he shall be saved, and in no other ; and nothing can make that man’s perseverance certain, who does not persevere, but grows weary in well doing. And for any one to indulge vice and supineness, under a pretended assurance, that he shall never apostatize, is the absurdest thing in the world. For we never can be sure that we shall persevere, unless we actually do so ; for this would imply that a thing might be certain, and otherwise false and true, at the same time, which is impossible. This doctrine, instead of allowing sloth and indolence, is, I think, what supports and keeps my spirits from fainting and despair. It enables me to go on my way rejoicing, resolving, striving, and fighting, because I think I am not left alone in an unequal combat ; but have the heart cheering promise, that “my labour shall not be in vain in the Lord ;” and that the divine strength shall be magnified in weakness ; as man is assured that his unwearied efforts

efforts and endeavours shall be crowned with success and victory, seeing that while *he* is working out his salvation, it is *God* that works in him to will and to do of his own good pleasure. Not only is the grace of Christ sufficient for the believer, and his eternal crown dependent upon his conquest, which are I suppose stimulating considerations, but the very natural tendency of his faith and love is to produce obedience to the divine commands and all good works; and a grateful sense of his obligations to his divine Redeemer is a root and spring of unfailing activity and duty in the soul.

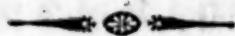
I think the case might be illustrated thus: Two armies are engaging in battle; the one has a certain promise of victory over the other, though greater and more powerful, in case they charge the enemy home, and quit themselves like men in the combat. The question then is, whether this assurance from God, who has engaged to be with them in the battle, will tend to render them remiss and unactive, or to animate them with greater spirit and resolution; or rather it is no question, for it will certainly do the latter. Or, rather let me ask, did that ancient promise of God to fallen man, when doomed to labour and sorrow, "In the sweat of thy face shalt thou eat bread until thou return unto the ground," ever render men negligent and indifferent in seeking the necessities of life, trusting in this promise, which could not fail, for their support, without the proper use of means? Surely no; this promise has been their encouragement to labour and industry ever since, well considering, at least, in worldly matters, that the means and the end are connected, and must go together; for this promise supposes and requires labour and diligence, in order to the acquisition of bread. In like manner, so the promise of final salvation requires perseverance and steadfastness, and the Christian's victory and crown suppose fighting and fidelity. Thus it was, under *God*, that the seed of Abraham subdued an earthly Canaan, and thus the faithful in *Christ Jesus* have their war; for "the kingdom of *Heaven* suffereth violence, and the violent take it by force." In a word, without industry, we cannot live in *this* world, much less in a way of slothfulness may we allow ourselves to hope for a *better*. This is the constant representation of Scripture; the inheritance is the reward. The promise respects a service, and it is our labour that shall not be in vain; whereas the slothful, unprofitable servant "shall be bound hand and foot, and cast into outer darkness, there shall be weeping and gnashing of teeth."

View, Sir, and see what divine consolation does the gospel hold to view for the reconciled and faithful? View, I say, and see, that being justified by his blood, they shall be saved by his life! From enemies having been made friends to God by
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his Son, they may now entertain the most joyful confidence of final salvation and deliverance from wrath through him ; *and that he, who has begun a good work in them, will perfect it unto the day of Christ ! Behold what manner of love the Father hath bestowed upon us ! Beloved, now are we the sons of God, and therefore heirs ! and it doth not yet appear what we shall be.*

Weak and pitiful is the hope and consolation that nature furnishes in reference to pardon and life, compared with the animating, ennobling considerations of the "glorious gospel of the blessed God." The present joy and future blessed hope of Christians are not founded, like those of nature, in a mere possibility of mercy, in the goodness of the divine nature in general, and the efficacy of a sincere repentance. No. They are founded in the truth and unfailing promise of God in Christ, in the virtue of the all atoning blood of their divine Redeemer, and the assured success of his mediatorial undertaking and gracious administration.

As I fear I have already trespassed on your patience, I will briefly conclude. When we were without strength, and wallowing in our own blood, when no eye but that of God pitied, and no created arm could extend help, even in those deplorable circumstances, Christ died for us ! Surely, then, nor grace, nor glory, nor any good thing will God withhold from them, who walk uprightly. Under these delightful, transporting views, the believer may rejoice with joy unspeakable and full of glory, and account his situation most happy under the protection and guidance of the Son of God, that great Shepherd, who laid down his life for his sheep." *Who shall separate us from the love of God ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword ? Nay, in all things we are more than conquerors through him that loved us.* One query only ; if God is so merciful to his enemies as is represented, can he be unkind to his friends ? No ; but he hath mercy on whom he will have mercy, and whom he will he hardeneth.



A SERIOUS QUESTION PROPOSED IN A SERIOUS MANNER.

To the Editors.

Gentlemen,

DIVINE Providence has cast my lot in a place where I am surrounded with people who call themselves Baptists. By the constant and pressing solicitation of these people, several of whom

whom are my particular acquaintances and friends, I was prevailed on to attend their meetings. At first I was not remarkably pleased, neither was I displeased. The preacher appeared to be a good sort of man, and his preaching, though not searching and instructive, had the effect to catch the attention, to please the fancy, and to excite the passions. I did not forsake my own meeting; yet I continued to go, from time to time, on conference and lecture occasions, and sometimes on the Sabbath, with my Baptist friends. They were exceedingly gratified, expressed great friendship and love, and almost overwhelmed me with their attentions. My mind was considerably carried away. I began to think there were no people so good as the Baptists; at least that there were none who had so much zeal and so much love. My affection for the church, of which I was a member, for my minister, whom I had esteemed very highly in love, and even for my God and Saviour, grew inconstant and cold; and, by degrees, gave place to an unaccountable something, which I cannot better describe, than by calling it a *bewitching** fondness for the Baptists. I began even to prefer light, and superficial, and boisterous addresses to the solid, instructive, pungent, and searching preaching which I had been accustomed to hear. And though I am now convinced, that the divine life in my soul was then in a state of awful decline, and that instead of genuine and solid religion, I was strangely taken up with a fantastic zeal, and the mere movements of natural sympathy; yet at the time, I really imagined that I was in a very good way, and had great religious enjoyment. In a word, I seem to have been in a state of enchantment. I could not endure a word said against the Baptist way, and could hardly rest unless I was with them.

But at length the enchantment was dissolved. It pleased the Lord, by means which I need not relate, to awaken me to a sense of my situation. I was brought, I think, to see that I had been awfully deluded and led astray. Every thing now appeared in a different light. Though I still hoped that there was some true religion among the Baptists, I was, however, convinced, that a great share of their love and zeal was merely the effusions and fervour of party; and their assiduous attentions to me I could view in no other light, than, as attempts to draw me into a violation, and even a renouncement of my solemn vows. What I had for a while so much admired among them, instead of leading to those views of the holy character of God, and of the deep depravity of the heart, which are necessary to preserve that humility and godly fear, without which religion becomes a vain and empty shew, I found had only a tendency

* Gal. iii. 1. *O, foolish Galatians, who hath BEWITCHED you?*

tendency to keep the mind in a light and flighty state. I, therefore, thought it my duty immediately to alter my course.

I reasoned with myself thus: Did there exist a society of people, who openly reprobated the marriage covenant as generally holden, and inculcated the doctrine that all matrimonial relations and vows, out of their own particular connexion, were wrong, and instead of being sacredly observed, ought to be utterly renounced; and who, accordingly, used their endeavours to seduce husband from wife, and wife from husband, to break up families, and to cast helpless children, without father and without mother, upon the world: should I do right to seek the company of those people? Should I act the part of "*a chaste keeper at home*," or of a discreet and faithful wife, were I stately to go with them to their places of resort, to receive their assiduous attentions, and listen to their seductive solicitations? Should I not rather, in such a case, act a part exceedingly imprudent, give reason for my fidelity to be suspected, and most criminally expose myself to temptation and seduction? But is not my covenant with God and his people of a nature, as sacred and as little to be trifled with, as the marriage covenant? Can I consistently go with a people who openly deny this covenant, who propagate the doctrine that the religious vows which are made, and the religious relations which are formed out of their own particular connexion, are not to be sacredly observed, but ought to be utterly renounced; and who use their endeavours to draw away our professors from their solemn engagements, to break up our churches, and to cast out our children, without any covenant provision for them, into the wide and ensnaring world? On the whole, the case appeared to me exceedingly plain. I was shocked at my conduct, and could not be sufficiently thankful that I was brought to see it, in what I supposed to be its true light. And I have since endeavoured to conform my deportment to the views, which I have had of my covenant engagements. But for this I have been severely censured. My Baptist friends have utterly forsaken me; and even some of my own brothers and sisters think me too rigid.

Now, Messrs. Editors, if I am wrong in this point, I wish to be set right. And I am not alone; there are several of my Christian acquaintances, who wish to be satisfied on this subject. Permit me, therefore, to request an answer, as soon as convenient, to the following question:

Is it, in ordinary cases, compatible with Christian fidelity, for members of our churches to attend the meetings of those, who utterly deny our church covenant, refuse us Christian fellowship, and labour to overthrow our church state?

LYDIA.

A QUESTION.

MADAM. If St. Paul believed or taught, that faith without works was sufficient to save a disciple of Christ, to what purpose did he keep under his body, since his salvation was not to depend on that, being subjected to the power of his reason, but merely upon the faith professed? his faith was firm, and so strongly founded on the most certain conviction, that he had no reason to doubt of its continuance. How, I say, could he then think it possible, that while he still retained that saving faith, he might nevertheless be a castaway? Or, if he had supposed that his election and calling were of such a nature as that irresistibly impelled him to do good and restrained him from evil, how could he express any fear lest the lusts of his body should prevent his salvation? Can such an apprehension be made to agree with his notions of absolute predestination? He could have no doubt that the grace of God had been given to him in the most extraordinary manner, yet we see he thought his election was not so certain but that he might fall from it again through the natural prevalence of bodily appetite, if not duly restrained by his own voluntary care. I should suppose this single passage is a full answer out of the mouth of St. Paul himself, to all the mistakes, which have ever been made concerning his meaning in some obscure expressions concerning grace, election, and justification.

An answer is requested.



RELIGIOUS EXERCISES OF H.

IN very early life, I began to be concerned about my soul's immortal interest. Sometimes my convictions were so powerful, that I was driven to the practice of secret prayer. In this, however, I was not uniform, for when my convictions were somewhat abated, and I returned to my former stupidity, the duty of prayer was neglected. Nevertheless, (enjoying that unspeakable blessing, viz. a religious education) my convictions never left me altogether for any length of time; but for a course of years, I had seasons of serious concern about my eternal welfare.

About the age of fourteen or fifteen, my concern was greatly increased, by the conversation of some, who made profession of religion about that time.

I was, at this time, more attentive to secret duty than before; and sometimes I thought, that I had grown much better; and that

that God would be disposed to have mercy on me rather than on others, who lived a profane life. The impressions made at this time were not of long continuance; I soon relapsed into my former course, and continued so a number of years; sometimes under a deep sense of the wrath of God against sinners, and at other times secure in my sins.

When I was about twenty years of age, my concern for my soul was again revived, under powerful preaching. I began now to think that it was high time to awake out of sleep. I saw that all my former resolutions for amendment of life were broken. I now began to be more uniform in the practice of religious duties, and to be more fervent in prayer than before, imagining that I could recommend myself to God by my duties. Thus, being *ignorant of the righteousness of God, I went about to establish a righteousness of my own, and submitted not to the righteousness of God.* I went on in this way, but found no relief.

I thought God was under some obligation to shew me mercy; but finding he did not regard my cries, my heart began to shew itself in its native deformity; now, and not till now, I began to realize the truth of the apostle's declaration, viz. that *The carnal mind is enmity against God, is not subject to his law, neither indeed can be.* I viewed God as a hard matter. I continued in this situation for some time, with a heart full of enmity against the character and law of God, and against the grace of the gospel. It is true, I wished to be saved, but not in the way that God had appointed. I was sensible before, that I had broken God's law, and was exposed to its dreadful penalty; but did not once think that my heart was so full of enmity against God as I now found it to be. After using every effort to escape the penalty of the divine law, and having recourse to every hiding place that a wicked heart could invent, I found that all was in vain. I was brought to feel that the law is *holy, and the commandment holy, just, and good,* but myself *carnal, sold under sin.*

I saw that I was condemned, and that justly. I felt cut off from all hope of obtaining salvation on the ground of my own doings. It appeared to me as though I were standing, with an indissoluble wall on every side, and not room to turn to the right or left. Now I could use the language of the prophet, *Thou hast hedged me in on every side, so that I cannot get out.* Thus I appeared to be *shut up to the faith*; and under a deep sense of guilt and condemnation, I retired one night to rest; when, lo! all at once, this load of guilt was removed, and a sweet calmness of mind ensued.

The next morning I awoke with a calmness of mind, and every thing in nature appeared with a different aspect. Soon
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after this, I found my heart drawn out in love to those, who I thought were the children of God. It was some time before I had any evidence, or even the remotest thought, that I had experienced any thing of a saving nature ; but after conversing with others, and attending to the word of God, I began to hope.

Some years have now elapsed since I made a public profession of religion. I have for the most of my time enjoyed a comfortable hope, though very often it is a matter of doubt in my mind, whether I know any thing about that change of heart whereby men are born of God. I find much remaining corruption in my heart, which, alas ! too often breaks out in acts of rebellion. But thanks be to God, that by his grace I am what I am ; and I hope that his grace, which has been exercised towards me, has not been in vain. When I review my past life and present feelings, I am filled with shame, to think that I have been, and now am, so little engaged in that cause, which the blessed Jesus came down from heaven to establish and build up on the earth.

But whether I am interested in the blessings of the gospel or not, I feel it to be a matter of infinite importance to all the fallen race ; and would entreat every one, into whose hands these lines may fall, to make religion the main business of their lives. I would entreat them, if they have any regard to the good of their own souls, not to put off religion to an uncertain hereafter. Behold ! now is the accepted time ; behold ! now is the day of salvation.

Seize the kind promise while it waits,
And march to Zion's heavenly gates ;
Believe, and take the promis'd rest,
Obey, and be forever blest.

H.

Selections.

A MORNING WALK.

EARLY in the month of June, I rose one morning before my customary hour ; and not being particularly engaged, treated myself with a rural walk. Nature was inexpressibly beautiful ; the heavens and the earth were full of their Maker's glory, and every object I beheld inspired me with wonder and joy ! The scenes with which I was every where surrounded possessed every power to charm : and only absolute despair could

could survey them undelighted. After walking till I was weary, I came to a valley, in which I rested. The sun having exhaled the moisture, I sat down on the grass, and indulged the following meditations:—

In the course of my walk I had ascended a very lofty hill, and taken a view of the neighbouring country; vast dimensions of the sky, and extensive tracts of land presented themselves to my view; long did my eyes travel in every direction, and exult in the imminity of the surrounding prospects. But I am now in this humble vale, and can extend my views no further than its contracted limits. I can also remember the time when I was happy in religion; I enjoyed my interest in the love of God, and anticipated the fruition of eternal pleasure. From Christianity I derived the firmest supports, and the most exalted delights. Reflecting on the divine perfections, and looking forward to the joys of heaven, I felt my cares lighten,—the world lost its attraction in my view,—I sustained the trials of life without depression; and even the solemnities of death itself I contemplated without despair. My prospects were pleasing, and my situation was comfortable. But those sacred felicities, and those blissful periods are now no more!—my mind is involved in darkness and perplexity: I deplore my unhappy state, and reflect upon my departed pleasures. “O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness.” But changes are not peculiar to a solitary individual; millions who once stood, proud and prosperous, on the tall eminence of prosperity, are now in the gloomy valley of affliction and woe. Noblemen have been stripped of their possessions, and reduced to wretchedness and want; kings have been forced from their thrones, and levelled with their meanest subjects; men of all ranks have proved the instability of earthly comforts, and have known their brightest sun go down at noon. Of these remarks I perceive the importance, and feel the salutary tendency. Created good shall no longer be the centre of my dependence: whatever earth can afford is frail as the *morning flower*, and fleeting as the *passing wind*. For all my temporal enjoyments, I will cherish constant gratitude; but for supreme happiness, I will apply to a higher source. In the service of God I will seek felicity that cannot be shaken by the storms of life, nor swept away by the floods of death: felicity as extensive as my desires, and as lasting as my existence.

My present situation convinces me of the impropriety of drawing conclusions from mere appearances. Were I here to judge merely from appearances, I should be ready to assert that this blooming vale and yonder scattered huts, are the whole of nature: but a moment's reflection tells me that this is a very small

small part of creation ; that beyond this confined spot are towns abounding with manufactories, palaces sparkling with grandeur, empires wealthy and spacious, innumerable multitudes of living creatures, and an astonishing extent of sea and land. In scarcely any case, merely by appearances, should determinations be made. Few are the objects which the human eye, from any post of observation, can distinctly survey. We see but in part. We look at the government of God ; we view him regulating and managing the affairs of the world ; but of his proceedings, only a few circumstances meet our eye. We are not sufficiently elevated, nor are our powers of vision strong enough to see the whole. There are hills and glens, countries and oceans, in the conduct of Deity, which we have never seen, and which in time we never shall be able to explore. Circumscribed as our situation and faculties are, we should be careful that we draw no hasty inferences. Cool deliberation, suspended opinion, profound humility, and unreserved submission to the divine decisions, become our capacities and our state. Let man vigorously and rapidly move in the orbit of duty, but never let him start into the eccentric excursions of precipitate and foreign conclusion. I would not weaken the energies of ardent but modest inquiry. I would do all I can to spur the soul to application and discovery : while she is docile and humble, let her range through all the creation ; let nothing check her researches but the extremities of universal existence ; I wish only to obstruct her entrance into the regions of unwarrantable presumption. In humility, in holiness, in benevolence, and in usefulness, it is impossible to proceed too far ;—on the evil of sin, the advantages of Christianity, the infallible connexion between causes and effects, and on every thing which is plain and revealed, to pronounce is not arrogant, to decide is not criminal ; but to determine on whatever can be only partially seen and imperfectly known, is to step into a province that belongs not to man. Certainly where reason cannot explain, where philosophy cannot penetrate, and especially where Revelation has been silent, we should pause and adore.

It is now morning. Three hours ago that darling luminary arose and dissipated the shades of night ; in every direction he diffuses his splendour, and innumerable creatures rejoice in his beams ; the birds honour him with their music, and the whole creation welcomes his rising. But the sun will soon finish his diurnal task, and retire to the chambers of the west ; the skies will lose their lustre, and the clouds array themselves in doleful black ; the birds forget their notes and hasten to their silent nests ; the flocks be consigned to their pens, and the shepherd trudge home to his hut ; the crowds of the city will be dispersed

dispersed, and all the business of the day terminated:—a general inactivity, and a deep silence will overspread the world. Striking emblem of myself, when I shall be overtaken by the night of death! I am now in the enjoyment of health; I experience the bounties of Providence, admire the beauties of nature, and feel the supports of religion: but in a little while I shall be involved in the shades of death! To my habitation and my garden,—to my pulpit and my study,—to my books and my walks,—to my relations and my friends, and to all my terrestrial pursuits, I must bid an everlasting farewell: death will lay a long embargo on my tongue, disconcert my present plans and arrangements, and deprive me of all my earthly possessions. For that solemn event, how great should be my preparation! and, till it arrive, how eminent my piety; a thousand considerations should excite my diligence; but I hope nothing should induce me to despair. If the Saviour be my friend, the dark valley will not be terrible; an exchange of worlds will not be disadvantageous; heaven will open to my view, and I shall rise to its happy fruitions. There, desire is crowned with enjoyment, hope expires in possession, and faith will be lost in sight! There, the sun no more goes down, spring never fades, and the absence of felicity is never lamented! Millions of delights encircle each mind, and immortality is the date of every joy.”

When I had concluded these reflections I returned home, I hope considerably benefited by my morning ramble. J. F.

Evan. Mag.

ANECDOTE.

MR. WHITEFIELD relates, in one of his sermons, the conversion of a Mr. Crane, who was afterwards appointed steward of the Orphan House in Georgia. Being determined to spend an evening at the play house, he went first to Drury Lane; but the house being quite full, he resolved to go to Covent Garden: having got thither, he found that house full also, so that he could not gain admittance. He was determined, however, to get entertainment some how or other; and therefore set off to hear Mr. Whitefield. It pleased God to set the sermon home on his heart; he was truly converted, and became an eminent Christian!—"I am found of them that sought me not." Isaiah.

Evan. Mag.

Religious Intelligence.

OF THE GENERAL ASSEMBLY AS A MISSIONARY SOCIETY.

IN the year 1789, the supreme judicatory of the Presbyterian Church in the United States of America, was constituted

a delegated body called a GENERAL ASSEMBLY. As it had ever been an object with the Presbyterian Church, from its first organization in the United States, about the commencement of the eighteenth century, "to send the gospel to distant and destitute parts;" so, as soon as the General Assembly was regularly instituted, "measures were immediately devised and adopted to establish a permanent MISSIONARY FUND. It was enjoined on all their ministers to solicit contributions from the churches under their care, the result of which enabled them greatly to enlarge the sphere of their missionary operations."

"In 1799, the General Assembly obtained a charter of incorporation from the State of Pennsylvania, which empowered individuals of their body to hold property for religious and charitable purposes. Since this period, numerous donations have been received, and their funds have become respectable, and are still increasing."

For the last three years previous to 1802, the Assembly employed annually seven or eight missionaries, whose labours were principally among the new settlers on our frontiers, and the blacks in the southern States. Since 1802, they have had it in their power to increase the number of missionaries, so that for two or three years past from twelve to fifteen have been employed. The missionary operations of the General Assembly are under the immediate superintendence and direction of a standing committee of missions.

The following statement of their missionary concerns was published in the Assembly's Missionary Magazine of the last month.

"From the report of the committee of missions to the General Assembly, it appears, that the missionaries have faithfully, and, there is reason to hope, not unsuccessfully, performed the duties of their appointments; and although some of them have met with discouragements, yet, in general, they were received with cordiality, and heard with decent attention. In a variety of instances, impressions have been made, which it may be presumed will not be easily effaced; the careless and secure have been alarmed, and the children of Zion have been made joyful in their King. The field upon which missionary labour may be advantageously bestowed is rapidly enlarging; but the committee have to regret that the number of those who offer themselves to the work does not increase in proportion to the demands for their services; however, although they see not at present the instruments with which the work is to be accomplished, *He is faithful who has promised*, that "all flesh shall see the salvation of God," and means will not be wanting when the set time for the fulfilment of the promise shall arrive.

"The

"The Rev. Jedidiah Chapman reports, that the general state of the country in the northwestern parts of New York is progressing to religious order; that a number of congregations are rapidly increasing; churches are organized: there are others in embryo; new towns are settling, which need particular attention, and are continually calling for ministerial labour; there is a large field open for the employment of missionaries, and perhaps as great, if not a greater call for missionary services than at any former period.

"Mr. Timothy Williams's route lay through the counties of Ontario, Steuben, and Tioga, in the state of New York, in the vicinity of the Cayuga, Seneca, and Ontario lakes, and in it he met with many serious persons. He preached 79 times, frequently to attentive audiences; visited the sick; attended and spoke at a funeral; visited two schools; and attended a conference. In several places, the people are very desirous to have a settled ministry, and the regular administration of gospel ordinances among them; but in others lamentable carelessness in this respect prevails; in general, however, the prospect is encouraging.

"Extract from the missionary journal of the Rev. John Close.

"June 18, 1805. At South Granville,* I attended a very large and respectable meeting of ministers and people (mostly Presbyterians and Congregationalists) appointed on account of a special attention to religion in that place.

"I believe upwards of twenty regular ministers attended: no other took any active part in the public exercises. The people met on two days for social worship: they assembled in a grove, in the day time: there were no encampments. On the second day the Lord's supper was administered. Thousands collected from the neighbouring towns. It was judged by many that there were 700 or 800 communicants, and some supposed more. Between 40 and 50 new communicants of that congregation were that day admitted to the Lord's supper; nineteen adults were baptized; and I was informed, that seventy children of those adults were baptized on the next Lord's day. I never saw, within the walls of a church, more general attention, solemnity and order than were observable throughout the whole of the public performances.

"In the west and southerly parts of Vermont, and in some parts of Washington county, state of New York, there appears an unusual attention to religion."

"The committee of missions have received information, that the books and small tracts upon religious and moral subjects, sent by them to various parts for gratuitous distribution, have
been

* In Washington county, state of New York.

been received with gratitude, and their good effects are already beginning to appear.

Report on the accounts of the general state of religion given to the Assembly by the members individually.

The Assembly have heard with pleasure accounts from the east and west, the north and south, proclaiming the triumphs of the Redeemer, in the extension and prosperity of his kingdom in our country.

The Assembly have received an impression of the most pleasing kind from the intelligence that there is, in almost every quarter, a general, and in some parts of our church, an increased attention to the public worship of God; that there exists a spirit of inquiry in regard to religious truth, and a more general conviction, that the power of godliness is necessary to stamp value on its form.

Associations for prayer and reading the holy Scriptures have, it appears, been the means frequently blessed by God to preserve the very existence of religion, in places destitute of the preaching of the gospel, and the full administration of its ordinances. Such associations have happily prepared the people for the labours of the pious missionary, who thus came upon ground, as it were, already broken up, and profitably scattered the good seed of the word.

The Assembly have also heard, with great satisfaction, that the catechising of children and others, has, in certain parts of our church, been practised with more than ordinary care, and with that desirable success, which may ever be expected to follow a suitable regard to this most important duty.

With heart felt pleasure the Assembly bear testimony to the charitable exertions made by some of their churches, for the relief of the poor, and for the maintenance of the holy ministry. They rejoice to find that the ordinances of the gospel are, in general, attended with punctuality and earnestness. They regret, however, that in some particulars, they are compelled to use the language of reprehension. It is with pain they observe it to be the practice of too many, in some of their churches, to attend divine service only on one part of the day, to the neglect or contempt of the remaining part. Against this practice, so injurious to the spiritual interests of their people, so entirely inconsistent with the Christian character and privileges, they think it no more than their duty solemnly to protest. And they do most affectionately beseech all who are conscious of delinquency in this respect, no longer to withhold from God any portion of that time, which he hath specially consecrated to his own service.

We live at a time when it becomes a duty peculiarly incumbent to "contend earnestly for the faith once delivered to the saints."

faints." It will, however, be remembered, that the sacred cause of truth can never be promoted by angry controversy, or railing accusation. It is, therefore, recommended to the churches, to vindicate the truth, not only by sound and temperate discussion, but also and especially, by the manifestation of its sanctifying and transforming power over the life and conversation; and by evincing, that "the like mind is in us which was in Christ Jesus our Lord."

It should ever be recollected that error in doctrine hath a native tendency to produce immorality in practice; and therefore, that we should not be carried about by every wind of doctrine. Let us prove all things and hold fast that which is good. This caution, it is hoped, will be received with attention and solemnity, in as much as the church has been of late invaded by errors, which strike at the very foundation of our faith and hope, such as the denial of the Godhead, and atonement of the blessed Redeemer, the subjection of Holy Scripture to the most extravagant impulses of the heart of man. These, and other errors of a dangerous nature, have been industriously, and, alas! that the Assembly should be constrained to add, in some portions of our country, too successfully disseminated.

It is believed that in the revivals of late years, many have been added to the church of such as shall be saved. Many, who, steadfast in the Christian life, seek to adorn the doctrine of God their Saviour in all things. For this, let the Giver of every good, and every perfect gift, be praised. These happy subjects of divine grace are exhorted to "hold fast that, which they have received, that no man take their crown;" to "be faithful unto death, that they may obtain a crown of life."

But as it hath often occurred, in former periods of the church, so there is reason to believe it has happened with respect to these effusions of the Spirit's gracious influences. Transformed into an angel of light, the enemy of souls hath endeavoured to mar the glorious display of divine operations, by inciting to the most absurd and extravagant outrages upon Christian sobriety and decorum.

The Assembly beseech all their people to bear in mind, that if they allow themselves to abandon the unerring guidance of God's written word, they will inevitably become the prey of ignorance, superstition and fanaticism. "Bodily exercise profiteth little." The mind sown with the seed of the word; the soul renewed by the Holy Spirit; these profit; these entitle a man to the character of being truly religious: and whatsoever has not a tendency to cherish and promote true religion, is inconstant as the wind, and light as the chaff it scatters.

The Assembly are happy to add, that their observations on the prosperity of the church, and the favourable position of religion

ligious affairs generally, were not meant to be confined to the Presbyteries under their care: they comprehend also the state of things within the bounds of the General Association of Connecticut, and among the Congregational churches in the state of Vermont, where the interests of Christ's kingdom appear to prosper.

On the whole, they commend their beloved people to the grace of God, praying the great Head of the church to vouchsafe to them yet farther days of refreshing from his presence. Exalted Redeemer, "pour water on the thirsty; floods of water upon the dry ground; thy Spirit on our seed, and thy blessing on our offspring; that they may grow up as grafs, and as willows by the water courses." Amen.

Extract of a Letter from the Rev. Hugh Wallis, Pompey, (N. Y.) dated March 28, 1806, to his friend in this State.

A LITTLE east of us, in this town, it hath pleased God to pour out his Holy Spirit, and there are between 40 and 50 hopefully the subjects of the regenerating grace of God. There have been but two or three instances of hopeful conversion in this society. The awakening took place, in the east part of the town, under the preaching of a Mr. Rawson, a candidate for the gospel ministry. There has also been some attention in a society about 14 miles west of this, on Marcellus Ell, and about 20 are hopefully the subjects of renewing grace. The reformation began, while they had no stated preaching. In the time of the awakening, a Mr. Colton of West Hartford (Con.) came there and preached a few weeks. I preached there 6 sermons at two visits which I made them. These reformations have been attended with no unusual noise nor tumult, but with solemnity and decency. Those, who have hopefully been regenerated, have been made sensible of their opposition of heart to God and divine things, and have generally been brought to have clear views of God's character, and of their own vileness in sinning against a holy God. They express a disposition to justify him, should he cast them off forever. Thus, it appears, that God has not wholly forsaken us in these goings down of the sun.

ABSTRACT OF THE REV. JOTHAM SEWALL'S JOURNAL.
1805.

CHESTERVILLE, May 14, 1806.

FROM May, 1805, to May, 1806, I spent thirty-eight weeks in the service of the Massachusetts Missionary Society. In the time I travelled 2587 miles, preached 330 sermons, made 169 family visits, (besides the places where I lodged) expounded chapters to small assemblies 12 times, attended 11 conferences, 9 church

church meetings, 6 prayer meetings, 2 associations, and 5 funerals; visited 26 sick persons and 4 schools; baptized 7 adults and 60 children; administered the Lord's supper 8 times, and admitted 5 persons to church fellowship; assisted in embodying 3 small churches; heard 16 sermons, and one chapter expounded; addressed 2 companies of militia, and prayed with them, while under arms, at 2 several times; catechised children once, and spent one day in a church fast, where there was no preaching.

In most places the people are tolerably ready to hear, and in some places uncommonly attentive. At Schoodic, Robinstown, Peasant River, Steuben, Paris, &c. there is some attention. On Penobscot river also there are hopeful appearances. God has been pleased, I have reason to think, to make his word, through my unworthy lips, a means of quickening his dear children, awakening sinners, and of the hopeful conversion of a few. All the glory is due to his holy name. I spent six Sabbaths in Eastport, and received for the use of the Society 30 dollars. I spent also seven Sabbaths in Hampden, Bangor, and Orrington, on Penobscot river, and lectured on week days in the destitute places in the vicinity, and received of those towns 42 dollars. On the whole, I think the prospect of good being done by missionary labours in this district looks quite as favourable as last year. That God may direct and prosper the exertions of the Massachusetts Missionary Society, is the prayer of one of their servants in the gospel.

JOTHAM SEWALL.

List of New Publications.

SERMONS on various Subjects, Evangelical, Devotional and Practical, adapted to the promotion of Christian piety, family religion and youthful virtue. By Joseph Lathrop, D. D. pastor of the first Church in West Springfield. Worcester. I. Thomas, jun.

Mr. Merrill's defensive armour taken from him; or, a reply to his twelve letters to the author, just from the press, on the mode and subjects of Baptism; in which the liberties and privileges of Christians are rescued from the bondage, which close communion Baptists would impose on them. By Samuel Austin, A. M. Price 12 1-2 cts. Worcester. Thomas and Stertevant. May, 1806.

Familiar Letters to the Rev. John Sherman, once pastor of a church in Mansfield, (Con.) in particular reference to his late anti-Trinitarian Treatise. Price 25 cents. By Daniel Dowe pastor of a church in Thompson, Conn.

The

The Safety of appearing at the day of Judgment in the Righteousness of Christ. By Solomon Stoddard, formerly pastor of the church in Northampton. 12mo. Price 1 dollar. Northampton. E. and S. Butler. 1805.

Thoughts on the Trinity. By George Isaac Huntingford, D. D. F. R. S. Warden of Winchester college and Bishop of Gloucester. Boston. E. Lincoln.

A Sermon, preached before the General Assembly of the Presbyterian church in the United States of America; by appointment of their standing committee of missions. By Eliphaz Nott, D. D. President of Union college in the state of New York, May 19, 1806. Philadelphia. J. Aitkin.

Universalism confounds and destroys itself; or, Letters to a Friend; in four parts. Part 1. Dr. Huntington's and Mr. Rely's scheme, which denies all future punishment, shewn to be made up of contradictions. 2. Dr. Chauncy's, Mr. Winchester's, Petitpierre's, and Med. Dr. Young's scheme, which supposes a limited punishment hereafter, shewn to be made up of contradictions. 3. Everlasting, forever, forever and ever, naturally and originally, mean duration without end. 4. The sufficiency of the atonement for the salvation of all, consistent with the final destruction of a part of mankind. Also, the second death explained. Interspersed with direct arguments in proof of the endless misery of the damned; and answers to the popular objections of the present day, against the doctrines of grace. By Josiah Spaulding, A. M. pastor of a church in Buckland. Northampton. A. Wright.

A Discourse, on the necessity and importance of wisdom and knowledge, delivered at the opening of the Lincoln academy, in New Castle (Maine) October 1, 1805. By Kiah Bailey, A. M. pastor of the church in New Castle. Wiscasset. Babson & Rust.

The Fulfilling of the Scripture; or, an essay, shewing the exact accomplishment of the word of God in his works performed and to be performed, for confirming believers, and convincing Atheists of the present time: Containing some rare histories of the works and the servants of God in the church of Scotland. By Robert Fleming, pastor of a church in Rotterdam. Charlestown. S. Etheridge.

Christianity the Friend of Man. By James George Durham, A. B. Corpus Christi College, Cambridge (Eng.) H. Maxwell and W. P. Farrand. Philadelphia.

The Sacred Mirror; or, compendious view of scripture history. Containing a faithful narration of all the principal events recorded in the Old and New Testaments, from the creation of the world to the death of Paul; with a continuation from that period to the final destruction of Jerusalem by the Romans.

Romans. Designed for the mental improvement of youth, and particularly adapted to the use of schools. By the Rev. Thomas Smith, author of the universal Atlas, &c. First American edition. To which is added a copious index, not in the English edition. Boston. S. H. Parker. 1806.

Twelve Discourses, comprising a systematical demonstration of the divine origin of the Holy Scriptures of the Old and New Testaments, &c. &c. By Benjamin Trumbull, D. D. pastor of the church of Christ in North Haven. Second edition.

A Discourse, designed to comfort the afflicted, delivered Feb. 28, 1806, at the interment of the Rev. Levi Frisbie, A. M. pastor of the first church of Christ in Ipswich. By Isahel Huntington, A. M. pastor of the church of Christ in Topsfield. Salem. Joshua Cushing.

Nine Discourses on Baptism; viz. one, *on Water Baptism*; two, *on John's Baptism*, by John Crane, D. D. pastor of the Congregational church in Northbridge; five, *on Christian Baptism*, by Rev. Jedidiah Chapman of Orangedale; one, *on being buried with Christ in Baptism*, by Elijah Parish, pastor of the church in Byfield. To which is annexed Mrs. Jackson's confession. Price 50 cents. Boston. D. Carlisle.

A Sermon, preached before the convention of the clergy of Massachusetts, Boston, May 29, 1806. By Joseph Lyman, D. D. pastor of the church in Hatfield. Boston. D. Carlisle.

A Sermon, preached before the Massachusetts Missionary Society, at their annual meeting in Boston, May 27, 1806. By Joseph Barker, A. M. pastor of the first church in Middleborough. Salem. Haven Pool.

Ordinations.

ORDAINED, on Wednesday, 8th of January last, over the first Congregational Society in Marietta, Ohio, the Rev. SAMUEL PRINCE ROBBINS. Introductory prayer, by Rev. Jacob Lindley, of Waterford; sermon from Matt. xxiv. 14. by Rev. Thomas Robbins, of Connecticut; consecrating prayer, by Rev. Lyman Pitts, of Sturbenville, formerly of Norwich, Vermont; charge by Rev. Joseph Badger, of the county of Trumbull; right hand of fellowship, by Rev. Stephen Lindley, of Marietta; concluding prayer, by Rev. Mr. Badger. This is the oldest society in the state of Ohio; and this the first ordination of a Congregational minister, which has been performed west of the Alleghany mountains.

On Wednesday, March 5th, the Rev. ROYAL PHELPS, and the Rev. NATHANIEL DUTTON, at the request of the Committee
of

of the Trustees of the Hampshire Missionary Society, were ordained in the meeting-house at Westfield, as evangelists, with particular reference to their performing a mission in the new settlements the ensuing season. Performances in the usual order, by the Rev. Dr. Lyman of Hatfield, Messrs. Timothy M. Cooley of Grenville, Solomon Williams of Northampton, Dr. Lyman and Mr. Enoch Hale, of Westhampton.

On Thursday, 5th of June, the Rev. Joseph L. Mills was ordained pastor of the first Congregational church in Becket.

On Thursday, June 19, the Rev. JAMES P. WILSON was installed pastor of the First Presbyterian Church in Philadelphia, lately vacant by the death of the Rev. Dr. John Blair Lynn. The Rev. James Boyd of Newtown, New Jersey, presided; Rev. Dr. William M. Tennent, of Abington, Pennsylvania, preached the sermon; and the Rev. Jonathan Freeman of Bridgetown, New Jersey, delivered the charge to the minister and people.

Obituary.

DIED, Feb. 25, 1806, at Edinburg, (Scotland) Rev. *David Black*, one of the ministers of that city, very highly esteemed.

On the 3d of May last, at Portsmouth, N. H. in the 79th year of his age, the Rev. *Samuel Haven*, D. D. pastor of the church in the south parish of that town for 54 years.

On the 5th of the same month, Mrs. *Haven*, the late consort of Dr. Haven. They were taken together to the tomb.

At Pelham, N. H. April 11, Mrs. *Thankful Church*, the amiable consort of the Rev. John N. Church, aged 31.

At Cornway, Mrs. *Sabra Emerson*, the worthy consort of the Rev. John Emerson, of that place.

At Dover, (Del.) the Rev. *Richard Whitcoat*, one of the Bishops of the Methodist Episcopal Church in America.

On Saturday the 12th inst. at New York, in the 41st year of his age, the Rev. *Pierre Antonie Albert*, Rector of the French Protestant Episcopal Church in that city.

"Mr. Albert was a descendant of a highly respectable family in Lusanne in Switzerland. He received, about ten years ago, a pastoral call to take charge of the French Protestant church, founded in this city, by the persecuted Hugonots, after the revocation of the edict of Nantes. He was an accomplished gentleman, an erudite scholar, a profound theologian, and a most eloquent and exemplary preacher. A stranger in a strange land, of unobtrusive manners, and invincible modesty, he led a very retired life. His merits, however, which could not be concealed,

concealed, were justly appreciated by his congregation, by whom, and by all who had the pleasure of being acquainted with him, he was eminently esteemed and sincerely beloved."

N. Y. Herald.

At Norwalk, (Con.) Rev. Dr. *Matthias Burnett*.

In Africa, the celebrated traveller, *Mungo Park*. "He was on a second tour of discovery in Africa. In March, 1805, he landed at Goree with about 40 attendants, fitted out by the British government. They ascended the Gambia, and penetrated about 1500 miles into the interior of Africa, to Sago, a walled city, considered the largest in Africa; where after the negro king had shewn him every curiosity, he ordered him and his attendants to be cruelly and brutally murdered." Happy day! when pagan ferocity shall give place to the benign spirit of the gospel, and when, even in the now inhospitable climes of Africa, *the kid shall lie down in safety with the leopard, and the lamb with the lion.*

Poetry.

GOD IN CHRIST.

ALMIGHTY Ruler of the skies,
Thee, by what name shall mortals call?
Th' Unseen, Immortal, only Wise,
The great First Cause, or Lord of all!
Creator of yon vast expanse,
Where planets trace their mazy dance;
Enkindler of the vital flame
Which animates the human frame,
Maker of ev'ry beast that moves,
Of ev'ry bird the air who roves,
And fish that in the ocean play,
And insects in the solar ray;
With all the fruits, the herbs, and flow'rs,
Which decorate this world of ours;
And all the hosts, and suns, and stars,
That shine in more exalted spheres!
Or all-pervading quick'ning soul
Which moves and regulates the whole!
Jehovah, Elohim, I Am,
The name high over ev'ry name!
All these, and more, unknown to song,
To thee, Great First, and Last, belong!
Yet is there ONE, all these above,
That claims our highest praise and love:
To this our souls in sweetest homage bend,
And hail thee God in Christ, our Father, and our Friend!

This

This is the name to sinners dear,—
 The name that calms each rising fear,
 And bids us come, and sweetly prove
 The riches of thy pard'ning love!
 Here all thy bright perfections shine,
 No less harmonious than divine!
 Justice relents, and yields to Grace,—
 Stern Wrath and smiling Peace embrace;
 And God, unblemish'd can descend,
 The guilty rebel to befriend!
 No more on Sinai's awful brow
 The thunders roll and lightnings glow;
 No more the vengeful fiery flood
 Precedes the angry frowning God;
 No more the law its curses pours
 On these devoted heads of ours!
 No; Jesu's blood has quench'd the flame,
 And spoke the tempest into peace:
 His merits our acceptance claim,
 And to our pray'rs ensure success!
 Now to the throne of grace our joyful feet repair,
 And to our God in Christ our lov'd thank-offerings bear!

Immanuel, Father, Saviour, Friend,
 Each soft endearing name we blend,
 And sweetly mix in one;
 To Thee Our Prophet, Priest, and King,
 Our sacrifice of praise we bring;
 O deign our songs to own!
 With humble love our bosoms glow,
 For much we to thy mercy owe;
 And fain we would a tribute raise,
 Worthy of thy exalted grace:
 But ah! we must the hope forego,
 Our tunes are all too mean and low:
 The theme, too mighty, far outsoars
 The utmost bounds of mortal pow'rs!
 Nor Gabriel's most seraphic lays
 Can half express thine equal praise!
 Yet, O all-condescending Lord,
 Accept the lisplings of our tongues,
 And let us thus thy love record,
 Till we can tune more noble songs!
 When rais'd, before thy glorious throne
 To cast our blood-bought honours down,
 And some less faint resemblance bear
 To thy own lovely image there,—
 Then will we join the harps on high,
 Thy name, thy grace to magnify;
 And while eternal years their endless circles roll,
 We will our Jesus praise,—our God in Christ extol!

Evan. Mag.